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The Eucken Review

(Organ of the Eucken Society)

No. 1 JANUARY 1924

IDA MARIA EUCKEN née Gittermann
Mother of Rudolf Eucken.

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https://archive.org/details/graduatetheologi00unse_38

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From the Domestic Circle.

Of RUDOLF EUCKEN.

On the occasion of Rudolf Eucken's 78th birthday we bring the portrait and a short biography of his mother; his wife and his three children present Rudolf Eucken short essays referring to their special sphere of work. We think our readers will appreciate the personal character of these contributions.

Ida Maria Eucken.

The Mother of Rudolf Eucken.

In the North of Germany at the Dutch frontier there is situated East Friesland. In former times, when there were no railways there, this district was situated a little apart from the other German countries and from the fashionable world. The landscape offers no beauties that attract tourists, there are no mountains, the whole country is flat, as far as the eye can see: one large plain tnat gives you the impression of a quiet monotony and melancholy. The climate is damp, the northern coast is washed by the stormy waves of the German ocean.

In this country Rudolf Eucken was born at the small country-town of Aurich. There under the careful and tender education of his beloved mother was laid the foundation of his scientific and moral life and work.

Ida Mary Eucken, née Gittermann, was born the 30th of August 1814. She came from a clergyman's family. Her father gave her a careful education, and by her mother's example she got used to household duties. At the age of twenty she married the postmaster Eucken at Aurich. In the first years after their marriage, they were well off and enjoyed a life of elegance and pleasure. They had been married for twelve years, when their first child Rudolf was born to the greatest joy of the happy parents. But soon misfortune came upon the family and took away the fortune, the loving father, and the second son. The young widow was left alone with her son Rudolf. To him she devoted all her tenderest love, and henceforth her only thought was „sein Talent zu entfalten" (to develop her son's talents). For him she spent all that she could provide and worked from morning to night, sharing in the joy and sorrows and philosophical interests of her son. The tender health of the bright and highly gifted boy was an object of constant sorrow for the mother, who was fearing to lose this child too. The cause of the boy's tender health was an accident with which the boy met when one year old: The child was sitting on his mother's knees, when he perceived an unfastened padlock in a little basket near him. The little boy quickly seized the bright thing, put it into his mouth and was about to swallow it. His mother was quick enough to take hold of the lock and to draw it out of the child's mouth, but te catch of the padlock had so badly wounded the mouth that the ensuing great loss of blood nearly killed the child. Later on the boy fell ill with scarlet fever and was in danger to lose his sight because of excrescences of the corneous tunic. These disorders may now not be considered dangerous, but at that time they were not so easy to be cured, the boy's health remained weak and tender. Therefore the mother accompanied her son, when 17 years old, to the University of Göttingen. For Eucken's mother, who was, like all who are born there, warmly attached to her Friesian country, it was hard to leave her home. In later years, however, she felt happy outside East-Friesland. Everywhere she was heartily welcomed and gained all hearts by her sensible and charming character; all those who have known her were charmed by her rare talent for telling tales. The last years of her life were rendered happy by the beginning rise of her son; she was always near him accompanying him from place to place whereever he was occupied as a teacher, till he was called to the University of Basles as ordinary professor of philosophy. There she died with the happy consciousness of faithful and successful performance of her duties to her son.

This is in short the biography of a true German woman and mother. When we read the books of Rudolf Eucken and are aware of what we owe to him, we should also remember her to whom he himself feels so very much indebted. (C. Riemann.)

Life and Form.

A few words about the artist's way of working

by

IRENE EUCKEN.

I have often been asked what I am thinking when designing a pattern, and frequently also what a pattern is intended to represent. Such questions always rather perplex me, for purposeful thought, in its proper sense, plays only a very subordinate part in artistic creation. Certainly, an external circumstance supplies the motive for work, as when a covering or lace are to be designed, a portrait or still-life to be painted. Colour, material and size may indeed be prescribed, but when the creative work proper begins, all external problems disappear, and there remains only the one aim: "to serve a living harmony". I personally disapprove all rigidity and uniformity. I would like to make the whole surface live, and employ each element according to its peculiarity and in its proper place. Although I would give expression to manifold diversity, I am striving after an all-pervading unity, a unity that is not a mould in which things are cast regardless of individuality, but a converging of all separate points of life into a harmony that is not derived, but results, unconsciously rather than consciously, from their intercommunication. In this process the merely-material loses importance, it becomes spiritualized, I might even say, it is vanishing. The unity thus produced aims, above all, at a strong and all-comprehending movement. This movement tolerates nothing indifferent and superfluous. Too much, in this case, is as destructive as too little.

That every creative artist unconsciously observes certain laws, must, of course, apply also to this instance, but this observance is most closely connected with the individuality of the artist. It cannot be severed from it, and often lies unconsciously in his innermost nature.

In the co-operation of the above mentioned points I find an art which, by dissolving all rigid forms feels itself thoroughly modern, and yet, while emphasizing creative life, avoids all impetuosity and confusion and keeps steadfastly in view the aim of a perfect harmony.

Concrete Art.

By

IDA MARIA EUCKEN.

More instinctively and from mere feeling I would like to say a few words about my special department of work: Music.

A concrete art cannot arise without a spiritual basis and a conduct of life issuing therefrom. Formerly religion gave to artistic creation definite aims and a great subject; religion was regarded as the primal revelation for Bach's creations. Although his work belongs to another epoch of culture, it loses for us nothing of its power and originality; for his work was based on that spiritual conviction. For mankind, however, this fundamental truth must have different stages; we neither can nor may simply abide by the old forms, but must give to eternal truths an expression that is in conformity with our situation in the universal development. To achieve this new form must be the artist's effort at the present time.—We must strive to free ourselves from earlier forms of life; we can, however, only succeed, if we are in accord with the present stage of development. That does not mean that we should submit to every fortuitous impression, but it signifies that we should seize on that to which the universal movement of life leads us.

The achieving of these new forms requires a struggle; a struggle carried on in the conviction that we are surrounded and supported by a superior spriritual world. To appropriate this world we have to push forward courageously, our life must be transformed into creative activity.—In this sense we feel ourselves activists and agree with the convictions of philosophy and may say with E. T. A. Hoffmann: "Indeed! Further and further the ruling spirit of the world is hurrying on, never will the vanished shapes return such as they were moving in the joy of life; but whatever is true is eternal and undying, and a wonderful community of spirits winds its mysterious thread round the past, present and future. The old great masters are still alive, their songs have not died away: only they were not perceived in the roaring tumultuous noise of the turbulent and wild movement that rushed in upon us. May not be distant the time when our hopes will be fulfilled; may a godly life in peace and joyfulness begin and music freely and vigourously beat its seraph wings, to commence again its flight into the Beyond, which is its home, and from which comfort and bliss beam down into the unrestful breast of man."

Natural Science and Philosophy of the Spiritual Life.

By

Prof. Dr. ARNOLD EUCKEN.

A great part of the theoretical and practical scientists of the present day are disinclined to acknowledge a Philosophy of the Spiritual Life. This phenomenon, exceedingly to be regretted for culture in general, obviously has a deeper cause than would be disposed of by mere adverse criticism.

If a man, during a great part of his life, is almost exclusively occupied with problems which find immediate expression in the visible, material world, it is psychologically comprehensible that for him there will, ultimately, exist only the material world, and that he, therefore, should try to apply his accustomed way of thinking and working unreservedly to the problems of the human mind and soul. This proceeding is not to be accounted for by a mere want of familiarity with the phenomena by which the spiritual world of man reveals itself, but it is deeply rooted in the endeavour of every searching mind at a perfect unity in its representation of the world. And it is only too natural that of the two only possibilities of monism: Materialism and Idealism (in Berkely's conception) the choice should be in favour of the former.

But as soon as he had found out the insufficiency of a pure materialism, there is, therefore, nothing left for him but a dualism in some form or other, that is to say the acknowledgment of a corporal world beside a spiritual one.

There is, however, no doubt that this mere juxtaposition cannot definitely satisfy, and can, therefore, only be regarded as a prelimary stage to a final solution.

The bridging over of this contradiction may truly be considered as one of the chief problems of philosophy.

According to Eucken the unity is brought about by creative work, realization: a creative life connects the material world with the spiritual world. Hence arises the necessity of a characteristic common kind of treatment, a transposition of the material factors into something spiritual and a transformation therefrom arising, which is perhaps, best designated by the word "Activism": out of a sum of separate actions is built up the whole of a world of action. In this manner, there come to light, all at once, innumerable threads that connect the two worlds.

To give an instance, we may point at least to one of those threads: a psychological analysis of creative, scientific and technical working leads, as has been variously shown (e. g. by H. Poincarée) to the result that a main impulse to any creative work in this field, and in a certain degree, even to reproductive activity, produces purely aesthetic sensations: The formation of a new reality is seen most distinctly in the department ot Pure Mathematics. But also in the formation of a physical theory, even in the working out of technical projects we are aware of purely spiritual and artistic performances, which are of more importance than the outsider commonly believes. Of course, in most cases it is not a question of external beauty capable of representation by pictures and the like, but, in the first place, an inner harmony and concentration of the whole structure of the idea (comp. Einstein's Principle of Relativity).

An element of the spiritual world thus appears indeed indissolubly connected by man with the purely scientific way of thinking and working and attains thereby indirectly a contact with the world of matter itself.

Present Condition and Requirements of Political Economy.

By

Dr. WALTER EUCKEN.

THE universal crisis of the present time appears distinctly in the condition of Political Economy of to-day. This young science sprang up in the period of the so-called "Enlightenment" and became within a short space of time strongly spiritualized. But in the country where the Enlightenment met with the most vigourous resistance—namely in Germany—there necessarily arose also the sharpest opposition to the classical Political Economy. This opposition sprang up in close connexion with the romanticism of the older historical school. In contradistinction to the atomizing doctrine of the classical Political Economy of the Enlightenment, one wished to comprehend Political Economy as a whole. But the historical school has, like the science of history, been more and more split up into special researches and waived the treatment of questions of principle. That this treatment no longer suffices is obvious to anybody that takes a survey of its results.

It is necessary to find a way out of this crisis. On

the one hand, there is the possibility of a return to the methods of the classical school. But although by that method results of abiding value have been attained, this way is not, on the whole, satisfactory. The more the Enlightment in general is overcome, the less the classical school will suffice. And thus we are confronted with the problem of finding out new ways for Political Economy. Those, however, can be found only in a close contact with philosophy. Not until the structure of a new universal life has been reared, the development of political Economy will reach some definitive conclusion.

Prolegomena and Epilogue.

By

Dr. BENNO VON HAGEN.

When in 1921 Eucken published his memoirs ("Lebenserinnerungen", K. F. Koehler, publishers Leipzig) many of his friends and disciples were highly pleased to hear the master himself speak about the circumstances and the course of his life. There can be no doubt that, since we have this book, Eucken's philosophical development can more easily be understood; it was not before long years had been spent in earnest scientific investigations that Eucken formed his philosophical principles, which he then laid before us in his highly finished works. Not confining himself within the narrow limits of a philosophical school, he applied to an always increasing number of readers, and his influence spread to all parts of the globe. The ascent of Eucken's philosophy dates from the time when he had succeeded in cristallising his ideas round firm principles, distinguishing two spheres of life: a lower (biological) one and a higher (noological) one. His first treatise of a systematical kind (published in 1885) was entitled "Prolegomena zu Forschungen über die Einheit des Geisteslebens in Bewußtsein und Tat der Menschheit". This work, now almost forgotten, the style of which is of course very different from that of his later works, has been reprinted by the Association of Scientific Publishers, Berlin and Leipzig 1922. Eucken was right not to make any corrections so that the peculiar character of this juvenile work has been preserved. But this book is of special importance, as Eucken has added an Epilogue (p. 115–156) which will help us very much to understand the whole work of Eucken. We must praise this man happy who, though well advanced in years and looking back to a long life devoted to philosophical work, could with all his concentrated genius set forth the leading principles of his whole work. Only very few of our great men have had the favour to live long enough to finish their work and to be their own commentators. The greatest is this: the 'Epilogue' is not a memorial erected by the philosopher to his own development, but a markstone on the way to a true, civilisation of mankind. In order to do justice to the Epilogue' we think it best to say only a few words about the ‚Prolegomena'.

In his juvenile work Eucken distinguishes a process of spiritual life from the process of mere biological functions, a spiritual reality from the material reality of physiological existence. He starts from the idea of a world of activity ("Arbeitswelt"). ("Arbeit" always with the meaning of activity.) "Wo Arbeit, da bereitet sich Zusammenhang sowohl des Wollens als des Werkes." (Where there is activity there will be harmony of will and work.) The world of activity as the result of universal collaboration to realise common aims will last longer than all the work of individuals. Therefore all particulars are to be understood as parts of the whole, as parts of a cosmic will. At this time Eucken used the term 'Syntagma' in dealing with this system of life; his investigations were based on history, history however was not regarded as representing the unity of life. To solve this problem Eucken makes his investigations to all sides, using a whole system of analytical and synthetical methods. It is of special importance to notice how Eucken deals with the doctrines of perception, independant of empirical philosophy and the crihicism of Kant. His point of view is that of a metaphysical and universal Positivism.

There is a long way from the Prolegomena (1885) to the 'Epilogue' (1922). Eucken himself divides his works into five groups and tells us that from the beginning he has scarcely been aware of the close connection of each of these groups to the other and to his philosophical principles. The 'Einheit des Geisteslebens' (Unity of Spiritual Life 1888) was discussing the questions of naturalism and intellectualism and was showing that there is some inward feeling in us that is part of a metaphysical cosmic life, which Eucken called 'Syntagma' in his 'Prolegomena'. In 1895 was published the "Kampf um einen geistigen Lebensinhalt", a book that still deserves to be read by modern readers as Eucken in it discusses the position of our life in this world of reality which is so full of obstacles; he also tries to overcome the

destructive controversies of philosophical schools (moralism-intellectualism, Kant—Hegel)

The central work of our philosopher, showing most of his personality, is the "Wahrheitsgehalt der Religion" (the intrinsic truthfulness of religion). In former times I have often been asked what does Eucken think about this or that religious problem? Because of the precise investigations which Eucken during all his life has devoted to antireligious tendencies, those who ar not quite familiar to his philosophy may have failed to notice that religion indeed is in the centre of all his thinking and experience. This religious view of life is based on an earnestness which has its origin in the experiences of his early youth. I therefore think it of high importance that Eucken quite frankly sets forth what he thinks about natural science which exercises so great an influence on many who prefer the 'exact' method of dealing with philosophical problems. That we are able to live in close contact with a purely spiritual atmosphere can only be explained by the existence of a higher spiritual life. Eucken thinks that without a religious inspiration art and science are mere parts of civilisation. All spiritual life is based on the union of divine and human life. The demand of a religious regeneration is of the utmost importance. By thus taking the problem as an ethical one new ways are opened not only to single nations but to all mankind.

Thus Eucken is led to demand an "überstaatliche" community resulting from a new life ruled by religion. From these ideas, proclaimed twenty years ago, the Eucken society took its origin.

As connected to his investigations on religious-philosophy Eucken then mentions his book "Können wir noch Christen sein" ('Can we still be Christians'. Publ. 1911). This book which deals with various problems has not been very successful, as Eucken tells us in his memoirs (p. 84). We hope a second edition will soon be neccessary, for we should like to know what Eucken thinks about the possible means to free religion from those disagreeable dissensions of Christology rather than of confessions. In the Epilogue (p. 130) Eucken says that Christianity can only be triumphant, if it assumes a more active, free and universal form by renewing its original simple form and by strictly separating all human formulations from its eternal truth.

Christendom as well as any "geistige Kultur" has to discover "hohe Ziele und große Aufgaben am Einfachen" (high ideals and great duties in simple things). The next (the 4th) group of his books deals with the 'sphere of human life', and it is of great interest to find there an explanation why Eucken so often discusses the whole sphere of modern life, why this common every-day life is not strange to him. There is none who has shown a better understanding and also a severer criticism of modern optimism with its enjoyment of life and reform-tendencies. So he once, rather angrily, says: 'We are now-a-days still labouring under the prejudices of the rationalism of the eighteenth century with our naïve believing in the natural inborn goodness of man, with all our illusions that trust on the power of organisation—which forces its mechanism upon spiritual life too—with our confidence in economical development and social reforms. We may take it as a proof of Eucken's deep insight into modern conditions of commerce and industry that he—long before the war—was convinced that this mere outward civilisation (he liked to call it "Kulturkomödie") had one day to stop automatically.

The always increasing danger of a complete collapse of Germany has opened our eyes to see the limits of human power and this may be a lesson to all nations. Exempla docent. We are therefore not astonished that Eucken devoted a whole book to socialism and its reform-tendencies (1921). This book frankly acknowledges what socialism has achieved, but offers his criticism to its shallowness and want of metaphisical formation. The Germans have grievously experienced that this world is not ruled by reason and is no paradise to be gained by economic and social reforms! There can be no doubt of Eucken's impartiality which is absolutely free from any party considerations, as Eucken, already in 1913/14 with prophetic warning called up all those interested in spiritual life to stand together.

At last Eucken says much about the work that we probably have to regard his best: "Mensch und Welt" (Man and World), which was published in 1918 and which with its 457 pages is the most voluminous of his works. What our philosopher says with regard to this work is of special importance. Very distinctly and emphatically he summons us to fight against the immense confusion of our time till we realise a true philosophical culture. He illustrates his philosophical principles, his ideal of a true "Geistesleben", by taking men like Luther, Kant, Goethe as examples. These men found the "Zugang zu den schaffenden Gründen". (Who in reading this will not be remembered of Goethe's Faust and the descend to the 'mothers'?). Luther started from religion, Kant from ethics, and Goethe from art. We should be free from the prejudice of admitting only one of these ways: their ways were different, but their experience of life was the same.

Only narrow-minded intellectualism enjoys in exclusive partiality for one of these "Richtungen"; a great man tries to find out what is behind the miseries of the world: the community of spiritual life from which alone that energy that strives to higher perfection can continually be renewed.

Thus is the final conclusion of the 'Epilogue'. We leave behind us, as part of the Past, that period in which we were satisfied with a civilisation achieved by men alone. We have to do with the universal experience of all mankind not with individual achievments however great they may be. The faculty of thinking distinguishes man from animals, it leads him the way to a "naturüberlegenem" life. There are inumerable obstacles and complications against which we have to fight unwearingly, but we fight for high ideals: the progress of the individual and of all mankind. The power of conquering obstacles has been given to man. "Raum, Zeit, Punktualität sind unentbehrlich, um in unserm Bereich das Leben aufrecht zu erhalten, aber zugleich treibt das zur Selbsttätigkeit erwachte Leben über sie hinaus; es fordert ein überräumliches, überzeitliches, überpunktuelles Leben, ein Leben aus der Einheit, der Unendlichkeit, der Ewigkeit". (Space, Time and 'Punctualität' are absolutely neccessary to maintain life in its usual sphere, but at the same time life that has awaked to activity aspires to rise above this sphere, it strives to a life above Space, Time, and 'Punctualität', to a life of harmony, infinity, and eternity.)

Whoever devotes himself to the study of Eucken's Epilogue cannot forbear feeling that most valuable thoughts are developed in this book in a clear, persuading, and beautiful language, and in a lucid arrangement. This book leads the way to a new epoch of mankind, to a period of activism that will help in the progress of mankind, showing us the true source from which our best faculties are derived. (C. Riemann.)

Books.

Rabindranath Tagore's New Book.

Rabindranath Tagore has published a book bearing the title: "Creative Unity." (Mac Millan & Co. publishers.) The spirit that animates the book may be understood when perusing the following lines:

"I do not put my faith in any new institution, but in the individuals all over the world, who think clearly, feel nobly, and act rightly, thus becoming the channels of moral truth. Our moral ideals do not work with chisels and hammers. Like trees, they spread their roots in the soil and their branches in the sky, without consulting any architect for their plans."

New Australian Philosophical Publication.

It gives us great pleasure to notice the publication of the first Australian philosophical periodical "The Australian Journal of Psychology and Philosophy." The editor is Professor Francis Anderson, M. A. in Sidney, on the staff of contributors are chiefly members of different Australian Universities. The Journal is published by the Australasïan Association of Psychology and Philosophy (Royal Society's Room, Elizabeth Street, Sidney).

The first copy is so rich in excellent articles of systematic and practical philosophy that it will surely be of highest interest to educated readers as well as to specialists; there are valuable informations summed up under the heading 'From the Editor's Chair'. That a second impression was necessary immediately after publication may be considered a remarkable success. We wish this journal a very successful development to the good of science and humanity in general.

"Essay on the Philosophy of Original Buddhism considered from the Point of View of the History of Religion." By Dr. Johannes S. Trakas. Jena 1922. 153 pages. Frommann, Publisher.

The more Greek and Indian culture will be put in opposition as regards intellectual life, the more attractive it will be to see a Greek learned man treating of the origins of Buddhism. We state with pleasure that the subject is treated thoroughly and with the help of sources accessible to Europeans. Moreover the so very persona explanation of the multiple questions which are in so close connection with the religious development of mankind is quite plain and we get a very clear view of the way of thinking and the pecularities of original Buddhism.

The author shows us first which ideas of Hindoo philosophy were in vigour at the time when Buddhism made its appearance, then its theoretical acknowledgement as such is briefly referred to and, finaly and minutely, the basis of metaphysics, psychology and ethics in their various relations.

In most convincing and clear terms, the author, at the end of his book, depicts the practical final intention of all original Buddhist philosophy.

It will be a pleasure for everyone to read this very interesting book.

From all Parts of the Globe.

Swiss Report on Growing French Militarism.

The Swiss Protestant 'Educational Paper' of August 7th, writes about the growing French militarism. It says:

"The military organisation of France even spreads to schools. The General-Staff has under his control an 'Education Department' which has produced regulations for schools requiring that 'the teacher has to hand over to the officer men that are strongbodied and in their minds well prepared for drilling-ground and battlefield(!!)" Teachers protest against this militarism, but there can hardly by expected that their protestations will have any success.

"Ter Waarheid's" Report on the Hussite Movement in Bohemia.

'Ter Waarheid', the valuable Flemish Catholic Journal, excellent in various articles of all kinds, gives detailed report of the Hussite movement in Bohemia and of the separation from the Catholic Church, caused by this movement; the Catholic paper, however, is of opinion that the movement has come to a stand. Yet it states the fact that in the course of the last four years the 'Church of Saint Huss' has gained 437 777 followers, no less than 85 960 of them in Prague. But the still increasing number of those who declare themselves creedless is considered by the Catholic Paper a still more dangerous fact. Within these four years the Catholic Church has lost more than a million of souls. This movement of separation from the Catholic Church is, according to the Flemish Journal, especially encouraged by teachers, who even make school-boys and girls sign declarations of separation from the Church. We are informed that 5521 Czech pupils have declared themselves creedless, whereas only 6 German pupils have done so. At any rate it is very much to be regretted that religious controversies should thus be transferred to schools.

This liberal Flemish Journal, which will be interesting also to Non-Catholics because of its various contents, is warmly to be recommended to all readers who have sufficient Knowledge of Law-German. (Book-trade "Gudrun", Brussels Jacqmainlaan 105).

The Gleam.

This book is the latest production of Sir Francis Young-husband, who has already made his name as a student of Religious Thought in the East. The present volume is the religious biography of an Indian with whom the author was in personal contact for many years, and supplied him with the works of our best thinkers. The Hindoo is nothing, if not metaphysical, and here we read how the idea of God develops in an earnest religious mind. At last Subhava, the name given to the anonymous Hindoo who was in Government Service for many years, arrives at the conception of Mother-World, a Person or a Supra-Person of which God is the mind, residing chiefly in the mind of "the radiant ones" who are the religious leaders of the world. The response of the subject to Mother-World was World love, and by this would mankind be redeemed. "The world of the future, the Kingdom of God would grow up from within through the efforts of men—from within be transformed and flower to Godhead—in this had he faith in this faith found he peace."

Subhava took an interest in the modern religious leaders of the East, so, towards the close of the book, we have interesting short biographies of The Bab Rama Krishna, Keshub Churder Sen, and the author of 'The Golden Fountain'.

(quoted from 'The Liberal Christian'.)

A Movement in Wesleyanism.

'Experience', a new Wesleyan quarterly, reports that a representative body of ten men, each respresenting a different vocation, recently held a series of meetings to discuss the social relations of the time, they came to the following conclusions unanimously:—

We believe

1. That the spirit animating the existing social order is largely selfish; the continuance of such an order in its present form, cannot therefore be justified on the grounds of public right.

2. That a social system should be sougth after which would make it impossible for great wealth to be accumulated either by individuals or by small groups, whilst multitudes of men and women lived and laboured in circumstances of degradation.

3. That the spirit of force and hatred (whether expressed internationally or socially) is inimical to the public weal.

4. That every man has the right to live and to labour, and the right to the just recompense of his labour.

5. That the teaching of Jesus Christ if put into practice both individually and socially would solve the problem of the world; but that up to the present no large or general attempt had been made to apply His spirit to social conditions or international relationships.

6. That the Christian Churches, whilst they have cared for the moral and spiritual interest of individuals, and have promoted many benevolent and philanthropic causes, have neither preached nor practised the application of the Spirit of Christ to industry, to labour, or to political life and action.

7. That organised labour, while it has furthered the just claims of the working classes, and thereby conferred a boon upon the whole of Society, has not always sufficiently recognised the necessity of caring for the spiritual as well as the material aspect of human life.

8. That the Christian spirit and temper, properly understood, rightly interpreted, and courageously applied to all the vexed problems of life is absolutely necessary to world reconstruction. This means that religion must never be divorced from practical affairs, or

thought of as a vague ideal having no relation to economic or political principle.

(quoted from 'The Liberal Christian'.)

The Religious Leadership of the Future.

The greatest religious advance will be brought about by the religious leadership which takes all of life for its field, breaks down the artificial distinction between things sacred and things secular, and invests the whole round of human interests with spiritual significance, refusing to think of religion as a mere department of life or an alien something thrust into life. In short, genuine religious leadership plays for the enrichment, the increase, and the moral unity of life. The religious leader of the future must be less the critic and more the creative interpreter. The world is waiting for the religious leader who can talk economics so that men will feel in the presence of God.—Glenn Frank (in "The Century"—quoted in "Public Opinion" and "Brotherhood").

An Irish Paper on R. Eucken's Philosophy.

The Brotherhood, an Irish monthly magazine, published in Belfast, Ireland, comments on the philosophy of R. Eucken, saying.

Among the agencies and influences that are making for a spiritual and ethical revival, and for a corresponding fraternal social reconstruction, are the well-known philosopher and theologian, Dr. Rudolf Eucken, and the Eucken Society that has gathered around him. We fully share with them the conviction that human civilisation cannot be saved otherwise than through "a world-wide movement for radically reforming the present generation of mankind from within outward". We must not lose sight of the eternal truths and the strong cohesion with the fundamental creative forces of life. Those truths are independent of human thought and choice; they survive all time. But to man comes the challenge to meet them with unprejudiced mind, to fully acknowledge them and commute them into a living reality. The present time sees its chief task in an effort to bring into harmony the two poles of human aspiration; rising to a higher world on the one hand, and on the other hand conscious activity in the life around us and for the benefit of our fellow-men.

What gives us special pleasure is the fact that the Irish paper does not only express the opinion "to share with these convictions", but that it is well aware of the world-wide importance of these convictions by concluding these remarks about Eucken's philosophy with the following words:

What is Germany's need is precisely also that of Great Britain and of all the other nations of the earth, whatever side they respectively took in the Great War, or whether they fought or stood aside as neutral. It is the task of the spiritual-minded minority in the whole world to come together, and to join also with the Unseen Powers of Goodwill, for ushering in a new and better civilisation.

Some Passages from the Publication of Prof. Francis Anderson in Sidney on: Christian Liberty and Ecclesiastical Union (Sydney 1923).

Pg. 40: "Religion will endure so long as certain spiritual facts endure. Theology will endure so long as man's spirit seeks to construe those spiritual facts in terms which will satisfy, in some degree, his mind as well as his conscience.

And as no man liveth to himself ("The soul ist lost that's saved alone") the Church will remain to embody and satisfy the corporate consciousness. There is the burden of corporate sin, the sympathy of corporate sorrow, the joy of corporate faith and aspiration, the communion of those who seek to come together in the unity of the spirit and the bond of peace."

pg. 37/38: "It is possible to make a valid distinction between religion and theology, and between a primary and a secondary theology, and still to maintain that religion cannot do without theology. Some form of intellectual construction is a necessity of the human spirit. The real question is, not—Can religion do without theology? but—What kind of theology is it to be? What is the nature of the intellectual construction which will best express the eternal thruths of the spirit or the mind of Christ? Whatever its form may be, it cannot be regarded as something complete and final, stereotyped for all times."

pg. 33: "Here, it has been truly said, is the one Article of a standing or falling Church—the belief in in the revelation of a divine spirit in man and nature."

pg. 38: "Every abstract theory of Christian truth must ultimately be expressed in terms of conduct if it is to affect the man and women of to-day and to-morrow."

pg. 16: "The compilers of creeds and constructors of theological systems are really confirmed and persistent rationalizers. They are not satisfied with the primary theology in which the central doctrines of the faith receive simple and untechnical expression, the fundamental facts of Christian life and belief, the divine Sonship and saving power of Christ, the fact of sin and its corrupting power, the necessity of generation and the building up of Christian character in accordance with the teaching of Jesus."

The Eucken Review is published monthly. Single copies: Fifteen Cents or Six Pence; yearly subscription: One Dollar or Four Shillings. Orders for copies, subscriptions, and all correspondence should be sent to The Eucken Society, 5 Botz Strasse, Jena, Germany.

Printed by Hermann Beyer & Söhne (Beyer & Mann), Langensalza.

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